

THE KOREAN REPOSITORY.

MAY, 1897.

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THE LEAVE-TAKING OR FAREWELL.

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will recall took place on the 2nd of last month. The imported wheelbarrows filled with dirt, the governor of Seoul and Mayor of Chemulpo, together with the western foreigners, Japanese and Koreans, form an interesting picture of this important event. Work continues satisfactorily on the road and we understand the promoters of the enterprise hope to finish the grading to the river before the cold weather next fall. So may it be.

The Righteous Army did effective work last year with the torch, burning, it is reported, no less than 4,379 houses in 14 districts of the country. Korea has her troubles; the Tong Haks in 1894 and the war; in 1895 a year of comparative quiet until the murder of the Queen in October and the memorable and unsuccessful attack on the Top-knot: in 1896, the Righteous Army with the above partial work of destruction. At present the Royal Inspector bids fair to equal his predecessors. No wonder there is a call for revision of laws and a strict enforcement of the same in the spirit in which they were made. The generous contribution of \$4,000 by His Majesty to help the people rebuild their houses is timely and his words of sympathy with the sufferers will be appreciated.

For a person even after living several years in a country like this, to give good advice to a new comer is not so easy a task as it at first seems. But in the little book "Fifty Helps for Beginners in the use of the Korean Language" we find, in a nut-shell, and most charmingly put, the very things that the new comer should know. As we read it we say "certainly, that is just the thing for the new comer" but it has taken ten years to evolve it. Not that it took the author that long, but it has taken that long to find some one who could do it in just the right way. She just buttonholes the beginner and draws him aside and gives him a few words of advice that will surely make the first six months or a year much plainer sailing than it otherwise would have been. We do not believe however that this morsel will satisfy us for long. The author will find that when once the public gets a taste of that sort of thing it is not likely to stop short without grumbling.

The Nagasaki Shipping List thinks "Korea's many friends will learn with unfeigned joy that the progressive Government of that enlightened Kingdom has decided to establish a system of honorable decorations" . . . , and ventures to suggest that "the Decoration of the Yellow Dog's Eye, of the First Degree of the Illustrious Order of Sons of Solomon the Wise," be proffered to the sagacious code maker of the Police Department "who recently issued general instructions to the city Police." Our contemporary would not have dreamed of embodying the vital precept against 'digging in the streets for play or pleasure,' so aptly and forcibly as has this new aspirant for fame, in the pronouncement of the Seoul Police Department. The propriety of the police 'stopping the disorderly conduct of drunkards on the streets,' was another sagacious suggestion, as was also the maxim setting it forth that 'the grown persons must not impose upon the children.' Evidently this genial Editor has not yet visited Korea and may therefore be excused for not appreciating our "feeble but humble" efforts.

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1. A shelter is erected for the King, by the side of the road and just within the city gate. This is built in a line directly east and west.

2. A shelter is erected for the King outside of the city gate.

3. A shelter is erected where the "Road Sacrifices" are offered.

4. A tent⁴ is erected near the preceding shelter, and here the bier rests whilst the farewell service is performed. This is made to face the south,⁵ unless one of the other points of the compass is more propitious. Just to the east of this and facing the west is

5. The place of leave-taking, where the King bids farewell to the body. Mats and blankets are arranged for the King and to the rear of these are places for all the civil and military officials who accompany him. The latter are also arranged to face the west.

On the day of the burial and about two-and-a-half hours before the time appointed for the procession to start, the master of the Royal Stud⁶ places the Royal Carriage⁷ outside the middle gate of the Palace enclosure and the Royal Sedan Chair⁸ outside the inner gate. The officials who act as an escort all take up a position outside the inner gate and wait until the coffin is placed on the bier. The Master of Ceremonies then advances to the Royal Mourning Tent,⁹ and falling on his face calls out in a sing-song tone "The Spirit Chariot will now proceed." After a little while he again calls out, still kneeling, "Exert yourselves,"¹⁰ after which the eunuchs escort the King, clad in mourning robes and leaning on a staff, to the Royal Sedan Chair. He takes his seat in this chair and, holding the mourner's screen before his face, the procession starts with the same attendants and guards as on ordinary occasions. The Master of Ceremonies leads the way until the middle gate¹¹ is passed, when he calls out "Descend from the Royal Sedan Chair and mount the Royal Carriage." The King does so and the Master of Ceremonies calls out "Proceed," whereupon the procession moves on with the usual attendants and guards. By the time the bier has reached the city gate the Royal Carriage will have reached the first resting-place. The Master of Ceremonies now calls out "Descend from the Royal Carriage," and the King descends. The Master of Ceremonies now leads the way into the shelter. After the bier has rested sufficiently to allow the poles to be changed it again proceeds whilst the Master of Ceremonies calls out "Come forth from the Shelter." The King comes forth and the Master of Ceremonies leads the way to the Royal Carriage. When this is reached he calls out "Mount the Royal Chair" and the King mounts it, after which the Master of Ceremonies calls out "Proceed," and again they set off with the same attendants and guards as on ordinary occasions. The bier first reaches the tent erected for

it near the place where the "Road Sacrifices" are offered, the Royal Carriage in the meantime having reached the second shelter. The Master of Ceremonies now calls out "Descend from the Royal Carriage," whereupon the King descends. The Master of Ceremonies now leads the way into the shelter. The officials who have accompanied the procession now advance and burn incense, after which the Clerks¹² to the Master of Ceremonies arrange them according to their rank and they advance to the place where a farewell is taken of the bier. When the bier is about to proceed to the grave the Master of Ceremonies advances to the front of the King's shelter and falling on his face, calls out "The Spirit Chariot is about to proceed" and in a little while again, "Come forth from the Shelter." The King comes forth from the shelter and the Master of Ceremonies leads the way to the Royal Sedan Chair and calls out "Ascend the Royal Sedan Chair." The king ascends and the procession now sets out for the place where a farewell is taken of the bier, the Master of Ceremonies leading the way. When this is reached he calls out "Descend from the Royal Sedan Chair" and the King descends; after which he advances to where the mats and blankets are arranged for him, the Master of Ceremonies leading the way. When this place is reached they wait a few moments opposite the curtain which screens the bier and the Master of Ceremonies then calls out, "Fall on your face and wail." The King falls on his face and wails, and when he has sufficiently vented his sorrow the Head Clerk¹³ to the Master of Ceremonies calls out "Fall on your faces and wail," whereupon all the officials fall on their faces and wail. After they have given sufficient evidence of their grief the Master of Ceremonies calls out "Cease wailing and arise. Make four prostrations¹⁴ and stand erect." The King follows these directions and the Chief Clerk to the Master of Ceremonies then calls out "Cease wailing and arise. Make four prostrations and stand erect." The officials all follow these directions after which the Master of Ceremonies leads the way back to the King's chair and calls out "Ascend the Royal Sedan Chair." The King ascends the the Royal Sedan Chair and the procession now returns to the Palace in the same way as it came. The Master of Ceremonies leads the way to the second shelter and when this is reached calls out, "Descend from the Royal Sedan Chair." The King descends and the Master of Ceremonies leads the way into the shelter. The Clerks to the Master of Ceremonies show the officials their proper places and one of the latter who has been appointed for the purpose, kneels and reads out the names of all those who have been in attendance upon the King. After

this is finished the Clerks to the Master of Ceremonies arrange them according to rank on either side of the King and the Master of Ceremonies proceeds to the front of the shelter and calls out "Proceed," whereupon he leads the way to the Royal Carriage. When this is reached he calls out "Ascend the Royal Carriage" and the King ascends after which the procession returns to the Palace, the King holding the mourning screen before his face and accompanied by the same attendants as before.

THE SACRIFICES ON THE ROAD.

On the day previous to the funeral the Sacrificial Board erects a resting place for the bier outside the city gate. This faces the south and an entrance is made on the south side¹⁵ with screens and curtains. In the center of this tent is placed a rest for the bier which is made as on ordinary occasions. To the west side of this tent, a small apartment is curtained off where the hearse is temporarily placed whilst sacrifices are offered. On the day of the funeral the offerings¹⁶ are arranged in front of the rest which has been erected for the bier, and the brazier, box of incense and candles are placed in their proper places. The written invocation is placed to the left and the trays of wine are placed in the south-east corner, facing the north. Three cups are used. The Clerks to the Master of Ceremonies lead the officials to their appointed places to the east and west of the curtained entrance and facing the north. The Chief of the Clerks and the Clerks themselves take their places as usual. As the procession approaches the Chief Minister and his attendant wash their hands.¹⁷ As the Chair containing the clothes¹⁸ reaches the shelter, the Master of Ceremonies falls on his face before it and calls out "Pray descend from the Chair and ascend the Chair¹⁹ containing the Tablet." He then bows and stands erect whilst the eunuchs take the tablet-chair and place it in front of the other. The Master of Sacrifices²⁰ now takes the box of clothes and carefully removes it from its original chair to the tablet-chair. As this chair reaches the curtained entrance, the Master of Ceremonies calls out "Pray descend from the Chair and ascend the Bier," after which he bows low and afterwards stands erect. The Master of Sacrifices now carefully removes the box of clothes from the chair and places it on the rest erected for the bier whilst the case containing the temporary tablet²¹ is placed behind this. As the hearse approaches, the Master of Ceremonies goes out to meet it and calls out "Pray rest a little while." He then bows low and returns to his place. The Chief Clerk to the Master of Ceremonies now calls out "Fall on your faces and wail," after

which all the officials fall on their faces and wail. The Chief Clerk now calls out "Cease wailing, arise, make four prostrations and stand erect," after which all the officials follow these directions. The Clerks to the Master of Ceremonies now lead the Chief Minister to the front of the bier where he remains facing the north. The Clerks then call out "Kneel" after which all the officials kneel. The Clerks now place incense in the brazier thrice,²² after which the attendant pours out wine and gives it to the Chief Minister, the latter returning it to the attendant, who places it in front of the bier. The Clerks now prostrate themselves and retire a little to the rear where they remain kneeling. The Master of Sacrifices²³ advances to the left of the bier and kneeling recites the invocation. The Clerks now bow low and arise, after which the Chief Minister does the same. The Chief Clerk now calls out "Bow low and stand erect" after which all the ministers do so. The Clerks and the Chief Minister now retire to their own places.²⁴

The Chief Clerk now calls out "Kneel, bow low and wail," after which all the officials kneel, bow low, and wail. The Chief Clerk allows some time to elapse so that they may give sufficient expression to their grief when he again calls out "Cease wailing, arise, make four prostrations and stand erect." These directions are followed, with the precision of a body of soldiers, by all the officials. The Chief Clerk calls out "Kneel, bow low, and wail," and all the officials do so. After they have given sufficient expression to their sorrow, he again calls out "Cease wailing, arise, make four prostrations and stand erect," and all the officials obey these directions. This ceremony is now considered to have been completed and the chest of clothes, etc., is removed from one chair to another with the same ritual and invocations, but in reverse order.²⁵

THE WAILING AS THE COFFIN IS LOWERED INTO THE GRAVE.

On the day of the funeral the Royal Attendants arrange a place²⁶ for the King to mourn outside the Royal Mourning Tent. It is made to face the north. Outside the In Chông Palace²⁷ are places for all the officials,²⁸ according to their rank: those of the civil class being on the east and those of the military class on the west.²⁹ These are all arranged to face the north. The attendants on the King are all dressed in mourning and take up a position in front of the Royal Mourning Tent. When the time appointed for lowering the Coffin into the grave arrives the Clerks to the Master of Ceremonies lead all the officials to their appointed places near the Royal

Mourning Tent. The Master of Ceremonies now advances to the Royal Mourning Tent and falling on his face calls out "Come forth." The King, dressed in hempen garments and leaning on his staff, comes out of the tent, and the Master of Ceremonies escorts him to the place set apart for wailing. When this place is reached the Master of Ceremonies falls on his face and calls out "Fall on your face and wail." The King does so and after he has sufficiently vented his grief the Chief Clerk calls out "Fall on your faces and wail," whereupon all the officials fall on their faces and wail. After they have kept up their wailing for a sufficient length of time, the Master of Ceremonies calls out "Cease wailing and arise, make four prostrations and stand erect." The king follows these directions, whereupon the Chief Clerk gives the same order which is followed by all the officials. The Master of Ceremonies now escorts the King back to the Royal Mourning Tent whilst all the officials take up a position on the east. The Chief Minister then advances to the King and kneeling reads out the names of all the officials who have been present after which they all retire.³⁰

These are some of the rites performed at a Royal Funeral; but as has been stated above they are not a tenth part of the Funeral Ceremonies. As will be seen, the most minute details are regulated by custom, so that it requires days of study by the Master of Ceremonies and his Clerks so that everything will pass off smoothly. There is a saying amongst the Clerks that "it requires ten years to master all the details of their duties." It can truly be said of Koreans as of the Japanese, that "they are great in small things" and shall I add, small in great things.

E. B. LANDIS, M. D.

NOTES.

1. It will be remembered that the chief mourner is always a King. Even tho the funeral is that of a King, his successor will have ascended the throne before the day of the funeral.

2. The time when the coffin is lowered into the grave has been fixed by divination and consequently is known to the King. He will, therefore, know when to turn his face towards the tomb and wail.

3. It is always considered a mark of honour to go out to receive a guest and escort him into the house. The King thus shows honour to the deceased.

4. 靈帳殿.

5. The North is the region of darkness and the abode of shades. This explains also the reason that the clothes of a dead person are held towards the North and his name called just after the breath has left the body. It is an attempt to call the spirit back from the world of shades.

6. In case of the death of a Crown Prince one of the Secretaries of the Royal Stud arranges the chairs. The chairs are in charge of the Department of the Royal Stud because in times gone by the King rode in a chariot drawn by horses and not in a chair borne by men.

7. In case of the death of a Crown Prince the Royal Carriage is placed outside the inner gate instead of the middle gate.

8. I have translated the character 輦 by Royal Carriage and the character 輿 by Royal Sedan Chair. They are in fact both Sedan chairs; it was necessary to make a distinction and it has been done as above. The 輦 is the ordinary chair used by the King, whilst the other is an uncovered chair.

9. By the Royal Mourning Tent is meant the hut built roughly of straw where mourners are supposed to spend their days during the first year of mourning. They are usually erected in front of the grave, but in the case of a King, this is impossible and it is built within the palace enclosure.

10. In the case of a Crown Prince, the Master of Ceremonies calls out "Go Cautiously."

11. In case the deceased is Crown Prince until the outer gate is passed.

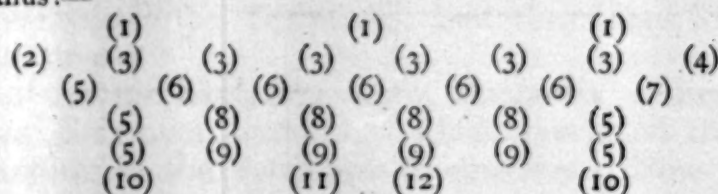
12. The official title 引儀 has been translated Clerks to the Master of Ceremonies. The office is held by an equal number of "Chyoung In" or middle class and the illegitimate sons of nobles. I am under the impression that there are six of each class—not having my notes at hand I may be in error as to the number. The title "In Eui," if borne by a noble always marks him as an illegitimate descendant.

13. 贊儀, the Chief of the 引儀.

14. In case of the death of a Crown Prince only two prostrations are made.

15. See note 5.

16. The arrangement of the offerings is best understood by means of a diagram, thus:—



1. Meats.

2. Broth.

3. Fruit.

4. Steamed or Fried Vegetables.

5. Cakes.

6. A kind of doughy paste (Yak-koa.)

17. An emblem of purification.

18. This chair contains a box of the clothes which were worn by the deceased during life.

19. A chair which contains the temporary spirit-tablet.

20. 大祝 has been translated Master of Sacrifices.

21. The permanent spirit tablet is never made until after the body is buried. In the meanwhile a temporary tablet is made, which, in the case of the people, is of paper.

7. Vermicelli.

8.

9.

10. Candles.

11. Brazier.

12. Box of Incense.

22. The common people when offering sacrifices also place incense in the brazier thrice.

23. The Master of Sacrifices must be a civil official of at least the fifth degree of rank.

24. In case the deceased has been Queen or Crown Princess the ritual is practically the same save that the Master of Sacrifices is of lower rank.

25. The curtains of the tent are made of white hempen material and furnished by the Board of Sacrifices. The dishes used are furnished by the Board of Works and the napkins by the Royal Wardrobe Department.

26. Mats and blankets are spread on the ground, nothing more.

27. 仁政殿 or Hall of Benevolent Government. This is the Ceremonial Hall of the Palace.

28. In the funeral of a Crown Princess these are not required to be present.

29. The meaning of the word "Nyang pan" it will be remembered is literally the two classes 兩班. The Eastern Classes or those holding Civil rank and the Western class or those holding Military rank. Originally therefore a noble was one who held official rank.

30. The King does not know who has been present and who absent. Besides many ex-officials sometimes attend. This part of the ceremony, therefore, is to acquaint him with the names of those who have been present. After the Mourning rites have been completed, they are usually rewarded.

THE TRAINING OF A NATIVE MINISTRY.

II.

NOW if we have given a fair interpretation of Scripture, and a proper rendering of historic facts in our previous article, then what important lessons may we learn, and what instructive inferences shall we draw from these truths?

1. We learn, in the first place, that in the Jewish "schools of the prophets," there was a gradual intellectual development up to the end,—up to the time when God rejected the nation, at which time her school system had reached a very high stage of culture. Similarly has the Christian theological system developed gradually from the beginning of the second century. And when was it more faithfully and persistently prosecuted than now? It is only fair to presume that this will continue until Christ comes again.

2. That altho the Jewish schools produced such men as *Gamaliel* and *Saul*, with all their wisdom and learning, still they knew not Christ when he came. And this notwithstanding the fact that they studied constantly those very Scriptures which taught of His coming. Mark you, it was not the study of the Scriptures which blinded them, but the filling of their heads and hearts with that which was *not Scripture*. Shall it be so with the present Christian teachers when Christ comes to receive His Church? Or will these institutions aid the people to so understand the Scriptures, that they may know Him when He comes?

3. The Jewish educators were constantly adding to the Scriptures their own traditions, which precluded the clearest understanding of the Scriptures themselves. Now where do our higher critics come from to day, and where does their scholastic influence not permeate? Nor is this true of older Christendom alone; for what do we find in our neighbor mission field, Japan, in the sections where that higher intellectual training of her "candidates for the ministry" was emphasized and believed essential to the Church's development even tho it must be done with foreign money? Let Doshisha answer. We need to start right, and move right to the end.

Now, once more, with these facts before us, let us consider what the effect would be, if, in the founding of the Church in Korea, we were to begin by providing her with a full fledged clerical educational system, and proceed at once to turn out schooled preachers to take charge of the organized churches.

1. In the first place, there would have been much money spent upon these men in giving them an education; and this would necessarily entail a further expenditure in the building of churches and aid in the support of the salaries of these ministers. This would be but to create a vocation under the name of religion.

2. One most certain outcome would be that the Church would very soon learn to *trust men*, rather than God. They would very soon learn to rest their soul's salvation upon the wisdom and instruction of their ministers, rather than the blood of the covenant. And they would be most likely to be fed upon the dry husks of men's philosophies, rather than upon the pure simple Word of God.

3. A third result would be observed even before the Church should be fairly established. We should have a mercenary ministry, and a worldly Church. Guard it ever so carefully, man cannot look into another's heart; and they will feign humility, earnest devotion and faithful service for a long time when they can see such a position of influence held out before them. You will have a ministry with the outside for Christ, but the *heart* for the devil. With such a ministry the devil would rejoice and rule the Church called Christian. God seems to have vouchsafed to His Church the Apostolical Acts in order to save her ever after from falling into this blunder. But the Church has not always heeded the warning as she ought to have done.

Then what are we to do? We come back again to our "pattern,"—Paul in the Apostolical Church. We read here of no school for the training of converts to be leaders and overseers of the churches. Not that there was no education, for we have every reason to believe that Paul spared no pains to teach special individuals who seemed called of God to be special witness-bearers. This he did privately and no doubt he frequently gathered them in companies, but we never read of him teaching them aught else but the pure "Word of God." We also have examples of faithful parental training from childhood as in the case of 2 Tim. iii. 15. The Church was ruled by elders who were instructed "to feed the Church of God." Here the *Word of God* is magnified as the source of their strength and life.

Not until the 2nd century do we find men arising, who feel called upon to resort to the *heathen philosophy* to combat the heathenism of the time. Accordingly we find Justin Martyr and Origen remodeling Platonism and Aristotelianism, and using it to defend the Word of God (as tho the Word of God needed to be braced up with such stuff). From that day to the present, the Church has looked to (put her faith in)

the highest educated critics to defend her *faith*, and in so doing has, in the proportion that she has done so, lost faith in Him who promised to be in the Church to rule and guide her.

In this way it came to be believed, that the Church could not live or act as a *witness* without proving to the infidel world that she had that *right to exist*. And what can be said against this? There are no historical facts to prove that had the Church *not thus* resorted to worldly means, that her power would have been retained, and her status would be different,—because ever since the apostolical period this has been the trend. During that period, however, it was not so. Altho there was just as much reason to resort to Platonism and Aristotelianism in Paul's day, as there was in the days of Origen and Justin Martyr or any subsequent age, we do not find Paul thus led off. We do not find him mixing up this philosophy in his preaching; neither do we find it in any of his epistles. The Word of God is sufficient for him; it ought to be for us. We do not find him preparing the elders, whom he ordained as overseers of the churches, to meet the infidel and the scoffer, with aught else than the simple Word of God. Then why should we? I know of no adequate reason as to why this sort of thing, tho not necessary in Paul's time, has been thought necessary ever since. It may be affirmed that during the Apostolic period the Church was blessed with a special power and guidance of the Holy Ghost; also that this miracle working power was limited to the Apostles and early Christians; and that for these reasons the early Church might be able to get along, as she did, without resorting to intellect and philosophy, as she has done ever since. But in reply, it would be pertinent to inquire, whether, had the Church kept to her "pattern," and advanced along the lines upon which she was started, she would not have retained the presence and power of the Holy Ghost, the power to witness for Christ with miracles, and all the blessed leadings of the Spirit that characterized the early Church? While there can be no positive argument brought to bear against this supposition, there is much that goes to show that this would have been the case. The promises of the Word look that way; Christ's priestly prayer in John xvii., looks that way; the seven Epistles to the Churches in Rev. ii., iii. look that way; and when we look in *faith* at Christ and the work of the Holy Ghost in the first century, we feel that that would be consistent with the Word of God, Christ like, and pleasing to Him who gave us the "promise of the Father." Acts ii. 39.

Then following this "pattern" now, how shall we train the native ministry?

1. We should first seek to train such as have been converted from heathenism, rather than to seek children of the unconverted and by education hope to prepare them to be witnesses for God. Converts from heathenism, who, without foreign money to lure them, have given evidence of being "filled with the Spirit" and called of God, are the ones we should look to for the future ministry. For we may be sure that if we *do not*, God *will call* a ministry. Then such an one ought to receive much biblical instruction from his spiritual adviser, the foreign missionary, just as the elders did from Paul. When several churches have been organized, such ought to be placed in charge. Now the foreign missionary ought to be very faithful with these leaders, in giving them all the instruction he can, whether he does it privately, or whether he collects them in classes for such study. But what they learn from the missionary ought to be the Word of God and nothing else. A ministry thus started, the native Church will be able to support. It will be native to the soil, and not an exotic. It will be patterned after Paul who left us a good example. By and by when the Church grows to be stronger, if these overseers and leaders desire to take a further course, and the Church demand a better educated ministry, it can be done; and the Church will be fitted to do her part just in proportion to the way in which she has been led to help herself from the start. What the people most need, and need first of all, is Christ and the Holy Ghost.

It does not take secular education to preach Christ. It does require education to be an apologete in the present higher critic's sense of the term; but in Stephen's day it was not so. In Stephen's and in Paul's apologies there is no worldly wisdom displayed, but much of the "wisdom of God, and the power of God," which is salvation to all them that believe. The Church never spread so rapidly as under such witnessing, and under such apologetes. Were we but to return to such pristine faith with the like action, we might hope for similar results; and God would take care of the education. "For God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to naught things that are;" and why? "That no *flesh* should glory in His presence." When man makes much of himself and increases, then John iii. 30 is reversed and glory that belongs to Christ is lavished on self thro the praise of men.

Not only ought great care to be taken not to give him an education far in advance of the people to whom he is going to

minister; but equally great care must be taken from the beginning, not to make it so that they shall receive money for Christian work. Right here is one of the very greatest dangers; the one that will eventually lead to a mercenary ministry. Once let a man get the idea that he is receiving or will receive pay for preaching, and there will be found to have sprung up in his heart, immediately, an evil principle which will prevent forever his receiving the Holy Ghost. Why should a man who is keeping his family upon seven dollars a month at manual labor, receive ten or twelve dollars as soon as he is made a helper and put under foreign employ? When this is done, will not he, as well as all his relatives, be quick to note the financial gain as well as physical ease in the change of vocation? When we offer this incentive, we but aid Satan in his mischief, injuring the cause of Christ in general, as well as the individual himself.

Then again, there seems to be much favoring the injunction that a "man abide in the same calling wherein he was called." (1) In so doing men will be slow to attribute a false motive to his efforts in preaching Christ; and their minds will naturally be relieved from much prejudice. (2) His own mind will be free from the thoughts of filthy lucre, so that the simple Word may receive his undivided attention solely for Christ's sake. (3) Gratitude begets gratitude; and when a man feels that the love of Christ is constraining him to preach, the doing it without pay, rather than with pay, creates in him a sense of his dependence upon God, and begets gratitude for mercies received as nothing else could do. This being seen and felt by others makes his testimony of great weight, because it is genuine and everybody knows it to be such.

This is not to be taken as argument against a paid ministry. "The laborer is worthy of his hire;" and that he will surely get, if only he be "worthy." But when once he is "worthy," every mercenary motive will have been eradicated.

2. But when the time has come for a still better educated ministry, how shall we proceed? When we enter upon this feature of the work we cannot be too cautious.

(1) Caution first; we ought never to be guided in our educational principles by what we see dominating secular and infidel schools. That is, we ought to do nothing here, simply because it is popular. In other words we ought not to court worldly favor.

(2) Caution second; great care should be taken that a secular agency be not made use of to enhance the efficiency of God's ministers. God will not accept such efficiency.

(3) Caution third; care should be taken not to select boys,—whether of Christian parentage or not, hoping that the Lord will

call them when we get them educated. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1st Sam. xvi. 7. Let the call first come from God, then such an one in God's way train for Him.

(4) Caution fourth; never think of sending a bright, and apparently earnest Christian native off to America to be educated on foreign money, unless you want to spoil him. That will be the surest way to blight his future usefulness.

The orientals who can stand such a process without ruin are few. It is dangerous to say the least.

Then on the positive side:—

(1) "Hasten slowly;" along the line of training a ministry go slow. Whatever may be done in the way of education in general, in the training of men for the *holy ministry*, to haste is but to "waste." Better wait with an unpaid ministry than hasten too rapidly to the preparing of a ministry who shall be much in advance of the people whom they serve.

(2) Give labor its proper place and dignity. Let those who are desiring an education work. In this way they will learn not only not to despise labor, but will be enabled themselves to go thro school upon their own honor. And not only so, but in after years they will not fall back, like helpless babes, upon the Church for sustenance. It is no more humiliating for the "yangban" of Korea to-day, to receive instruction from a laboring man, than it was in the days of Paul, when he taught the people and supported himself at his trade.

(3) The teaching of industry and frugality should be ever before us. If the Christians, and especially those who teach, do not set an example of prosperity before the eyes of the world, their testimony will be of little worth; because if he practices what he preaches he will be prosperous and shall not want.

(4) Above all, the Word of God must be magnified. Give the Bible its proper place, the place it ought to have with the children of light. If those who teach be not Bible students what can be expected from those whom these shall teach? It goes without saying that those who know not the Bible cannot teach it to others. Neither can he who knows not the Holy Spirit bring Him. We must have Bible students, we must have Holy Ghost-filled men, if we expect to have a Holy Ghost-ruled Church.

With these principles governing and the Holy Ghost ruling, we shall have not only a Holy Ghost ministry, but a Holy Ghost Church, as a witness for God, to call out from the Gentiles, a people for His Name.

W. L. SWALLEN.

THE STRAIGHT HOOK.

IN my imperfect sketch of Tong Pang Suk, the Korean Methuselah, in your magazine for February, I stated that it was said that Tong fished for centuries in the Han River, using a straight piece of wire instead of a hook, or as the Koreans put it a "straight hook," in order that he might catch no fish.

Since this article was published I have ascertained that it is probable it was not o'd Tong who engaged in this pleasant pastime, but another worthy—Kang Tai Kong by name. Of course it is possible that both of these gentlemen did this, but the most authentic accounts give the credit of the achievement to Kang and it may be that in the ages which have passed the two stories have got mingled and confused.

Grave errors sometimes creep into history from the most insignificant sources, and as I should deeply regret having done anything, however humble, to contribute in any degree to error in regard to this great and most important historical question; viz. whether it was Tong or Kang who fished in the Han River with a straight hook. I submit a brief sketch of Kang's life, in order that the readers of *THE REPOSITORY*, and future historians, may judge for themselves.

His father possessed a few acres of rich rice lands near Mapoo on the Han river, and by the exercise of rigid economy and unremitting industry the family was able to live humbly but in comparative comfort.

Kang from his earliest years evinced a marked and great disinclination for honest labor of any kind and his industrious parents realizing that he would always be a drone and useless in the rice field and recognizing in his aversion to work, his ingrained idleness and his worthlessness generally,—many of the chief, we may say, almost universal characteristics, of officials,—wisely concluded he would make a useful, capable and ornamental member of the official class and went about to prepare him for admission.

So he was sent to one of the small schools in the village where under the watchful eye and ear of a teacher he could learn to read and write the Chinese ideographs or characters, and acquire some familiarity with the wise precepts and proverbs of

Confucius. Seated on the floor, swaying his body to and fro and crying out in concert with his fellow students at the top of his voice the Korean names for the ideographs from early morning to night, with occasional exercises in writing, his education, if such it may be called, went on after the most approved Korean fashion.

It is said that it requires from ten to fifteen years of this most monotonous work to learn even the rudiments, and often many more years are spent.

At last Kang's education was supposed to be complete, and it is to be presumed he knew as much or as little, as his fellow scholars, and was like them prepared to attend the Quagga. This was the public examination held several times each year at Seoul, in or near the Palace, often in the presence of His Majesty, and the candidates, often hundreds in number, were required to write in hugh ideographs on a specially prepared paper sheet nearly as large as a barn door, a thesis usually in the form of poetry, on some subject given publicly to all at the commencement.

These papers were written in the open air, on the ground and when completed, which was required to be before the close of the day, were handed to the Examiners and presumed to be carefully read by them and His Majesty. In a day or two the names of those who had been lucky enough to pass were proclaimed and gazetted.

For reasons not necessary to discuss here, none of these Quaggas have been held for the last one or two years, but all who have lived long in Seoul will remember seeing the successful candidates of the Quaggas parading the streets; each mounted on a prancing steed which was gaily decked out with plumes and ribbons, and followed by a retinue of his friends and servants and always preceded by some stalwart fellow bearing the diploma, which was done up in a roll, some eighteen inches long and tied with long ribbons that floated in the wind as he shook it aloft and around, while fantastically dancing and jumping about and shouting in his ecstasy and the exuberance of his joy over the good fortune of his friend or master.

After two or three unsuccessful attempts Kang succeeded in passing the examination and got his diploma, which gave him the right to wear under his hat a certain conical cap made of horse hair, and also to hold office—provided he could secure an appointment.

Altho history (as is often the case in respect to important events) is silent on the subject, it is to be presumed that Kang pranced thro the streets on a gallant grey followed by as large a band as he could collect in the usual and most approved fashion.

We know that donning his conical cap he joined the great army of office-seekers, composed of those who had passed the Quagga examinations and became like them a drone working only to get appointment to office.

This class under the rule could do no manual work, nor engage in any useful avocation, mercantile or otherwise; to do so, would be to lose caste.

It is astonishing how the relatives and even acquaintances of these fellows will patiently, for years, contribute to support them in unmitigated and unadulterated idleness. The liberality, even cheerfulness, with which they do this is only to be equaled by the rapidity and avidity with which they leave their rice fields, abandon the shops and quit their pursuits and flock to and around their protégé, when he does happen to get an office, sharing his salary and bribes—indeed literally living on him and scheming and joining with him in all devices and squeezes, paltry or great as the case may be, to increase the emoluments of his office.

Kang no doubt for a while enjoyed his enforced idleness, which was in such consonance with his habits and constitution, but in time began to realize that there was a vast difference and great interval between a diploma and an office.

His family had no influence in official circles and were too poor to contribute the funds necessary to turn official patronage in his direction, and he at last saw that he must cultivate that most indispensable quality of an office-seeker—patience, and to that end concluded to go “a fishing,” and to still better learn this lesson of patience adopted a straight hook.

This possibly was not the only reason that induced Kang to select a straight hook, which was probably a short needle strung thro the eye; it may be that fearing if by any mischance he should catch a fish it might be suspected he was engaged in a useful pursuit and doing something to contribute to his support and that he would thereby “lose face” with his fellows, he used the needle to guard against any such dire catastrophe.

At any rate he betook himself to a convenient nook on the eastern bank of the Han river and seated on a ledge of rocks fished from day to day. The sun each morning as it rose over the mountains in the east found him at his post and when descending its last rays illuminated his placid face as he fished. In all seasons—during the many pleasant days which make the Korean climate the best and most glorious in all Asia, as well as in the chilling blasts of winter and in the heavy down-pour of the rainy season, he was there fishing. If in the course of eight or ten years a sportive fish nibbled at his needle Kang had only to gently move the line and the fish went off uncaught and unharmed.

The most moderate and conservative Koreans say Kang thus continued for eighty years; others say for one hundred and forty.

At last his fame reached the ears of the then reigning King who, organizing a grand procession to visit Kang, found him on his ledge faithfully fishing, the very embodiment of patience on a rock, and having heard his story, saw at once, with that prescience with which Royalty is sometimes endowed, that Kang possessing that greatest of all qualifications for royal officers, unending and ever-enduring patience—was just the man for Prime Minister and so appointed him on the spot.

Kang was forthwith removed from his rock to the highest place of honor in the palace, that of Prime Minister of the Left, and there, seated on silken cushions, puffed his pipe in peace. It is said that in those days, and perhaps in much more modern times, the length of an official's pipe was measured by the rank of his office and that Kang's pipe-stem was considerably longer than the old fishing-pole he had used in the years of his waiting; indeed that the bowl of the pipe was so far away from the mouth-piece that it was impossible for him to tell if the pipe was lighted and that the most knotty and important and only great question of state which he tried to decide from day to day was whether in fact he was smoking.

Never asked for any advice, and never offering any, he gave no bad advice; doing nothing he never did anything wrong; and interfering with no intrigues, opposing no schemes and meddling with nobody, he made no enemies and so he was greatly beloved and was then, and has ever since been, universally recognized as the wisest, best and greatest of Prime Ministers,—a shining and grand example to be followed and if possible emulated by his successors. This "grand old man" continued for many years to thus efficiently discharge the arduous duties of his high office until at last death ended his brilliant career, when amidst the tears of the nation he was given a semi-royal burial.

A head grave-keeper with numerous assistants was appointed, all drawing liberal salaries, to watch his tombstone and keep it from moving away, and it is said this was continued to recent times. So thus we see that Kang even in dying and getting buried bestowed blessings in the shape of sinecure salaries on a large class of worthy officials thro a long series of generations.

Aside from the interest which the stirring events of Kang's life must excite in all who read this article, I think a moral may be drawn from it by some of us Westerners. We all know that on the inauguration of a new President a vast hoard of office-seekers

flock to Washington. Only recently there has been a radical change in the Federal administration and we know that now the capital is crowded with patriots, who having during the late political campaign, drank innumerable glasses of beer, marched in the torch-light processions and shouted themselves hoarse at the meetings, and convinced that it was thro their unaided efforts McKinley was elected and the country saved, have gone to Washington to consent to accept a seat in the Cabinet or an appointment as ambassador to some great foreign court. That after struggling, scheming, bothering, buttonholing, and begging and goading almost to madness those in authority, these men will be disappointed and become "sick with hope deferred" goes without saying. To these I say, "Take a lesson from the life of Kang."

The broad Potomac flows invitingly near. Let them seek its beautiful banks and fish, and thus cultivate that indispensable requisite for an office-seeker—patience. I do not advise that they use a straight hook. Scientists tell us that fish food is good for the brain and I think the more fish they catch and eat the better. No doubt it would have been an improvement if old Kang had eat a few whales. I think if this crowd will patiently fish for eighty or a hundred and forty years, strengthening their brains in the mean time with all the fish food they can get they may reasonably hope for an office or a pension. At any rate they will not pester the President, and the peace and moral tone and atmosphere of Washington will be improved and cleared.

By all means let them go "fishing."

X.

A KOREAN ABROAD.

LETTER II.

(Translated by T. H. YUN.)

MOSCOW, MAY, 1896.

MY DEAR COUSIN:—

WHAT a variety of scenes I have passed thro since I wrote you last: the Atlantic Ocean, London, Berlin, Warsaw, Moscow and the Coronation. Have seen so many fine things in America and Europe that all the adjectives I know can't give you a fair idea of the splendid monuments of the Western civilization. Like the man who, having once to say some nice thing about each of a large number of babies, to their fond mothers, exclaimed, "What a baby! What a baby!"—so I can only say, What a country! What a city! What a coronation!

The landscape between Liverpool and London, as seen on both sides of the train, impressed me as one of the loveliest I have ever looked upon. Gardens and farms, neat brick or frame cottages all "snug as a bug in a rug," to borrow one of "Araïso's" quotations: comfortable looking villages with tiny side walks and clean streets; green meadows as fresh as fresh can be; sleek cows with jingling bells and measured steps; steady farmers seeming to feel that they are citizens of no mean country. I wish all this could be said of the condition of things between Chemulpo and Seoul!

We had only three hours in London. I wished I could have stayed there three months at least. But "Araïso" reminded us that Time and Coronation wait for no man and to Moscow we had to hurry on. This short stay in the commercial metropolis of the world seemed to mortify "Araïso" more than any of us. The busy scenes on the Thames; the noble bridges that span it; Hyde Park; Westminster Abbey, where people are buried, dead people, they say; the sight of these and other places, made familiar to him thro history, poetry and romance, seemed

to awaken in him a train of emotions akin to those which are felt in revisiting, in after years, endeared scenes of our childhood.

Our express train from Flushing to Berlin gave us a flying glimpse of the country life of Holland and Belgium. All the day long, the train ran thro a well cultivated country. Rich pastures everywhere; cottages substantial and cozy with roofs very steep and windows very high, painted green like those of New England houses; village folks going to and from churches—footing it on dusty roads. Not many wagons or carriages, to say nothing of sedan-chairs. Rural quietness pervaded the whole scenery.

Large towns and busy chimneys follow in quick succession in Germany. As a matter of information I tell you that Germans are noted for deep thinking and manufacturing industry. They beat the world in turning out big guns and long sentences, fine theories and famous sausages, sweet beer and new theologies.

After dark we stopped at the Frederick Station for only two hours—just long enough to learn that Berlin is a beautiful city and that everything German is substantial, chairs, knives, forks, toothpicks and all.

On the 18th of May we arrived at Warsaw, once the capital of Poland, if my Chinese guide serves me right. Poor kingdom! Some say that her three neighbors partitioned her among themselves like a sheep among so many wolves. But I am sure her internal dissensions and bad government had more to do with her ruin than the avarice of her foes. How glad I am that, tho Korea, like Poland, is surrounded by Great Powers, she is among kindly neighbors who have always been actuated, in their dealings with her, by nothing but chivalrous spirit and generous friendship. How ungrateful "Araisso" is to say, "Deliver us from our *friends*!"

The train accommodations in Germany and Russia are splendid. The extensive plains and gigantic forests in the Russian territory reminded me of similar scenes in America. I had never expected to see so much unoccupied land in Europe.

On the 20th of May we arrived at Moscow,—the sacred centre of the Russian sentiment of patriotism and of religion. This immense collection of ancient domes resplendent in gold and silver, and of modern palaces abounding in wealth and luxury, spreads itself, on the Moskva river, over a circumference of nearly 100 *k*. If the city were purely European or purely Asiatic it would not be half as interesting as it is with its rich Oriental colors happily blending into Occidental grandeur.

The dreamy romance of the former softens the solid exact-

ness of the latter. The city has a million inhabitants, with no less than nine hundred manufactories and four hundred and fifty churches. It has a fine university, a good museum and a number of other instructive establishments.

Among the peculiarities of Moscow, I may mention the abundance of doves which enjoy complete safety of life and property—in this, "Araisso" thinks the Moscow dove is better off than the Korean; the miles on miles of cobblestone-paved streets; pretty women with kerchiefs over their heads; men with luxurious beards; the vast Kremlin and the long twilight; the warm hospitality of the people, and the discouraging difficulty of the language.

On the 21st of May we witnessed the solemn entry of the Emperor and Empress into the city of Moscow. The procession passed thro two lines of soldiers two deep. Of all the fine things that I saw on the occasion, what most excited my admiration was that the Emperor, the autocrat of all the Russias, rode alone on horseback, erect and calm, in the simplest style of dress. No humbug about him. No grooms, no eunuchs, no hangers-on,—none, in short, of all the puerile elements of grotesque gaudiness which, I am told, disgrace the person and presence of a King in some of the South Sea islands. "Araisso" was so impressed with the scene that he gasped out: "No country can ever stand alone until her rulers learn to ride alone—like men!" The Empress, who seems to me the very essence of feminine grace and of queenly dignity, sat alone in a golden carriage, bowing all the while to the hurrahing multitude on both sides of the street. The whole procession took one hour to pass a fixed point.

Among the envoys, those who attracted my attention most were the Chinese, in magnificent robes of brocaded silk; the Japanese, smart and polite, representing the most progressive and enviable nation of the East; the Persian, whose country had just sustained a serious misfortune in the murder of its King and whose government was then said to be divided into pro-English and pro-Russian factions.

The grand ceremony of the coronation took place on the 26th inst. The sight was bewitching. In the first place, the weather was faultless. As the sun shone on the peasant and prince alike, with impartial splendor, my eyes were dazzled; now, by the be-eagled helmets of the guard reflecting the sunshine like so many mirrors; then, by the ladies and gentlemen of the court in gold, lace, jewels, stars. Here were priests in loose robes of golden cloth, there the fair ladies of Russia clad in spotless white, looking more like snowy-winged fairies than

mortals in flesh and blood. Surrounding the Cathedral, at least those sides of it which were open to the public, stood an immense multitude of all classes of spectators.

At about 10.30 a.m., the Empress Dowager walked under a rich canopy, held by generals and nobles, to the Cathedral. At the door of the sanctuary she knelt before the image of Christ and received the benediction of the officiating bishops. About half an hour later the Emperor and the Empress came under one canopy. The hurraing of the people, the booming of cannon, the deep tones of hundreds of bells, the animated notes of martial music, seemed to make the very air vocal. The elaborate ceremony of the crowning in the Cathedral lasted nearly three hours. I can, however, give you no account of it as nobody was admitted into the church who would not, or could not, take off his hat; and as Korea is one of the happy and glorious nations whose representatives must keep their hats on,—the others being China, Persia and Turkey,—we stayed outside.

Well my letter is getting to be tedious. Farewell!

Your affectionate Cousin,

I. J. KIM.

KOREAN HYMNS—SOME OBSERVATIONS.

KOREANS, like all other peoples, are wonderfully susceptible to melody, and if we are to take advantage of this natural avenue to the heart, the question of the native hymnology becomes one of no small importance.

What constitutes a hymn? A collection of words to be called by the name should be something more than instructive rhyming, reminding us that—

"Birds in their little nests agree;
And 'tis a shameful sight
When children of one family
Fall out and chide and fight!"

or something more than a rhythmic jingle such as the tuneful numbers in which Betsey Bobbett—

"Sighed to be,
A soothing poultice unto he!"

or a Western poet whose hero, discovering a fair maid in a sad plight—

"On her took pity
And bore her off to Kansas City,
There to meet the foe
Face to face and toe to toe!"

A hymn, to adorn the name and stand the test of that old gentleman Time, who has no regard whatever for the feelings of authors, or the divine untouchableness of their work, ought to embody one or both of two things—prayer and praise. It should combine simplicity and dignity of thought with elevated expression and rhythmic form.

A little study of our hymns reveals the fact that they are commonly deficient in one or more of four points, viz. clearness, meter, stress and honorifics. Being for the most part translations, the thought is usually good, but that it is sometimes obscurely and often awkwardly conveyed to the Korean, few will be disposed to deny. A little straightforward expression of opinion on the part of either foreigners or Koreans, as to what some of our accepted hymns do actually mean, might bring out a curious

variety of ideas. What shall we say, for instance, of the lines in which the Lamb of Calvary is exhorted, and in terms not gentle, to become a disciple,

문도논아조되게!

Another hymn furnishes lines which, for ominous obscurity, could hardly be surpassed by the Delphic Oracle or Robert Browning.

오 늘 성 신 찾 네
권 세 좇 쳐
거 스 리 지 마 오
덕 잇 는 새

For brevity of expression this almost rivals that other "poem" sometimes referred to as an example of American wit,

I.	II.
Boy	Gun
Gun	Bust
Joy	Boy
Fun.	Dust.

Many hymns which are reasonably felicitous in expression are faulty in meter and stress, especially in the latter particular. "But they can be sung," we say, "and the Koreans like them." Yes; but can they be scanned—a much more important matter? And as to accepting them we can hardly allow that to be a final test in the matter of poetical construction. Take the line:

"Hark, hark, my soul, angelic songs are swelling."

and notice how rudely it is shaken from its lofty sweetness, and how absurd is the effect produced in singing, by the simple transposition of the words "angelic songs."

"Hark, hark, my soul, songs angelic are swelling."

Is not a similar effect produced in the line,

밋논사름예수일흠

when forced to correspond in meter to our English line

"Oh, for a thousand tongues to sing"?

Or in the line

죄잇논사름어두어못보네

when sung to a tune requiring the stress to be laid on the 2nd, 5th, 8th and 11th syllables. Or more unfortunately still, in a certain well known hymn, not one line of the chorus of which, is reducible in its present form to the laws of scansion.

But more serious than any defect of clearness, meter or stress, because calculated to convey an injurious impression to

the native mind, is the application in many of our hymns of "half talk" and "low talk" to the persons of the Godhead. One otherwise excellent hymn contains in the course of four short verses no less than seven petitions addressed to the Holy Spirit and couched in the **기** form! Others swing easily thro a verse or two irreproachable in meter, stress and honorifics, only to collapse and go to pieces in low talk in the last stanzas. Others show an astonishing versatility in hortatives ranging in one short stanza from **흐옵쇼셔** to **히** and **히기**. In another instance where actual honorifics are perhaps not wanting in speaking of the things of the heavenly kingdom, nevertheless the taste is offended by a conspicuous lack of dignified and elevated expression.

Just what impressions such hymns can carry to the native mind, of the majesty and sovereignty of that Being to whom they are addressed, and of that reverence and godly fear which should characterize approach to Him, it is not altogether pleasant to conjecture. These few observations are not made in the spirit of one who enjoys tearing down where he cannot himself build up, but are presented to the hymn-writers in the hope that they will avoid, in the future, some of the rocks upon which many of the barks of the past have split. It is not to be supposed that the writers of hymns in present use do not know that the thought should be clearly expressed, the meter and stress perfect, and the style of address to the Deity reverent and consistent, but they urge, and with much reason, that the difficulties of translation are such that these defects are almost unavoidable. Then why not try something in the way of original versification? All you would have to do, as one student of Korean hymns happily expressed it, would be to "think in meter." Somebody please think in meter and give us as the result some good original hymns.

LOOKING FORWARD.

EDITORIAL DEPARTMENT.**SHIMONOSEKI AND KOREAN INDEPENDENCE.**

IN spite of the apathy manifested by the mass of Koreans as to the issue of the recent conflict, Japan never loses sight of the fact that Korea was the ostensible cause of the war and its independence of China and Chinese suzerainty the first result to be achieved. When the High Commissioners met in Shimonoseki to negotiate peace, the first article submitted by the Japanese and agreed to by the Chinese was that recognizing the independence of Korea. In fact it is said to have been about the only article over which H. E. Li Hung Chang did not bargain and haggle like a third rate merchant. That article reads:—

"China recognizes definitively the full and complete independence and autonomy of Korea; and in consequence the payment of tribute and the performance of ceremonies and formalities by Korea to China in derogation of such independence and autonomy shall wholly cease for the future."

A visit recently to the scenes where this famous Treaty was negotiated, taken as it was under the guidance of a Japanese familiar with the events, was attended with great interest.

Shimonoseki or Bakan, as it is locally known, is a narrow straggling town composed of one main street and some narrow alleys. The houses are ancient and inclined to be dilapidated; the mental and moral atmosphere is also ancient and possibly dilapidated, and the whole town bears the aspect of having been untouched by those influences which are changing the entire landscape, physical, mental and moral, in other parts of Japan. Yet the town is not without its interest historically,—where, in fact, is there a town in Japan of which this cannot be said? It was at this point the first Koreans mentioned in Japanese annals appeared. And in Japanese history two events of more than ordinary significance happened here. Nearly 700 years ago, in the beginning of the 13th century, at this point occurred Japan's bloodiest naval battle. The great feudal clans of the Taira and the Minamoto met on these waters in a death

struggle, and the episode of Taira Kiyomori's widow, snatching her grandson, the infant emperor Munemori, from his mother's arms and plunging into the sea with him, is characteristic of the tragic and sanguinary nature of the contest. The young Emperor lived only to be taken by the victorious Minamoto, who beheaded him. His tomb, attached to which is a Shinto temple and beautiful grounds, is the only conspicuous possession of BAKAN.

It was also at Shimonoseki that in more modern times occurred an event the consequences of which were equally decisive in the history of Japan. Under the old feudal régime BAKAN belonged to the Daimio of Choshu and here he chose to harass foreign ships. A fleet bombarded his ports, destroyed his steamers, and exacted with a high hand an exorbitant indemnity from Japan. This happened in 1863. The lesson was not lost, for it threw Choshu into line with Satsuma and made New Japan a certainty.

But to come down to the recent Korean contribution to the interest in BAKAN. The good ship *Higo Maru* brought us to Shimonoseki in the closing days of April, and the Japanese gentleman above alluded to courteously invited us to accompany him ashore. Being unprovided with a passport, a call at the police station secured the necessary permission and we proceeded to the objects of our visit. A short distance along the main street, and we turned into a narrow alley leading to the quarters once occupied by H. E. Li Hung Chang. It was at this corner of the road Li was shot. As we comprehended the closeness of the quarters in which the deed was attempted, we marveled that it had not proved fatal. The assassin could not have been six feet away. This event secured Li a temporary suspension of hostilities, on his own terms, and made possible negotiations in Shimonoseki instead of Peking. Such "patriots" have cost Japan heavy.

At the end of this narrow road were the apartments of the Chinese Commissioner, Li, and his son, and their suite. They are in a Buddhist temple, the priests' quarters of which are commodious and comfortable. Entering we found our way thro a labyrinth of passages until we reached the inner apartments in the superior privacy of which Li found retirement. They consist of a suite of three rooms—bed, reception and dining-rooms. They look out upon a miniature garden. The furniture which adorned them during Li's occupancy has been removed, but in the alcove of the bedroom hangs a memento commemorative alike of the war and of Li, tho it was hung there after Li had departed. When Port Arthur was built Li wrote in gigantic characters this inscription for it—

"THE KEY TO THE NORTH GATE."

It was chiseled in stone and was found by the Japanese when they took Port Arthur. The memento above alluded to is a "rubbing" of this inscription mounted on a *kakemono* and hung in the alcove of what was the great Satrap's bedroom. Sheets of paper written with Chinese ideographs hang from the rafters of the various rooms indicating for what purpose they were used when occupied by the Chinese. The reception-room lies between the bed and dining-rooms, the latter being a long, narrow apartment. In one corner was a plain table. We looked upon it with more than ordinary interest, for at it sat the great Chinese Viceroy as he affixed his signature to the document which ended Korea's vassalage to China. There rose before our eyes a vision of the centuries of war and desolation with which China had afflicted the Peninsula in order to impose that suzerainty; of the mountains of treasure and rivers of blood which it had cost both countries. All to end in this little back corner room of a Buddhist temple in an obscure town of Japan!

It was not in these rooms, however, that the consultations leading to the Treaty were held. They were used as the private apartments of the Chinese embassy, and the Commissioners met at another place. Leaving the temple we took our way along a narrow road built on the outcropping of a ledge in the hill. This road is level with the ridge-poles of the houses on the main street, which are just at one's feet, and was built to accommodate Li after the attempt on his life in the public road below. At the end of this semi-private path and nestling alongside the grove which contains the tomb and shrines of the slaughtered child-emperor Munemori, we found the chief inn of Bakan. It is one of those neat *yodoyas* whose architecture, lacquered floors, exquisite carving and ornamentation and marvelous miniature gardens always excite deserved admiration. On the second floor of this inn, which is lighted by electricity, are several large rooms and in the further corner one, to the front, the peace commissioners representing China and Japan met. From the front windows there is a fine view of the Straits, partially obstructed by a school-house. As in the case of Li's quarters the furniture used during the sessions of the illustrious statesmen has been removed. But there still remains something to recall the event, for on the walls hangs an inscription, like that of H. E. Li, in gigantic Chinese characters, but having as its author a Japanese prince and soldier. In contrast to the Port Arthur inscription, it breathes not of bars and bolts, suggestive of attack and repulse, but is poetic and peaceful. The inscription is a eulogy of the inn contained in the double couplet "Singing birds, Fragrant flowers." In this room Ito and Mutsu gave the finishing

blows that severed the historic bonds of Korea and China. Tea was served us by servants of the house and we awoke to the fact that Darwin's theory of reversion to type is as true of hotels as of pigeons. This room having been the chamber of international council and the scene of the emancipation of a nation has reverted back to its original type and is now only the second story front corner room of a local hostelry. A commentary on the evanescent character of mundane greatness.

The Annual Meeting of the Methodist Mission.—

The Thirteenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church was held in Seoul, May 5-10, 1897. The first meeting of the Mission, as a body, was held in Tokio, Japan, in 1885, when the five senior members of the mission, on their way to what was then an unknown land, convened in council with the venerable Maclay, the founder of the M. E. Mission in Japan. Since that time the Mission has assembled for twelve successive years in annual Convention in Seoul. It has grown from five to twenty-five workers, and the bright hopes of that first session in Tokio have materialized into a wide work ministering to the spiritual, mental and physical needs of Korea; a thriving church of over one thousand members and an embryonic Korean ministry of fifteen men.

The 1897 session was presided over by Bishop Joyce, for the second time in succession. Ripened in experience, broad-minded in sympathy, wise in counsel and helpful in suggestion, the Bishop's visit was a blessing to the entire community, and regret unfeigned was expressed that the exigencies of a universal bishopric deprive the Mission of his services another year. G. H. Jones was elected Secretary; W. A. Noble, Assistant and Statistical Secretary; H. G. Appenzeller, Conference Treasurer, and W. B. Scranton, Interpreter. All the mission were present except Mrs. W. B. Scranton, who is in Europe educating her children, and Mrs. G. H. Jones, who is detained in America. It was a source of regret that Dr. Busteed, tho present in Seoul, was ill and compelled to depart for America while the meeting was in progress. After the election of various Committees the reports were received. These showed that the eight months which had passed since the last meeting had been marked by great activity and success.

Under the consecrated leadership of the Superintendent, Mr. Scranton, the evangelistic work has been vigorously pushed and the Korean church has grown from 817 to 1374 members and probationers, an increase of about sixty per cent. This increase divided among the two classes of members is as follows:

the 229 full members in the church last year are now 305 members, and 1074 probationers are reported this year against 588 last year. Fifteen Sabbath schools with forty-seven teachers and officers and 970 scholars are also reported this year. The total contribution of the Korean Church for self-support has not been made up yet, but it will not be far from 700 *yen*, or over 50cts. a member. Drs. McGill, Busteed and Follwell had their licenses renewed as Local Ministers and Dr. McGill was recommended for ordination as a Deacon. Eleven Koreans were licensed as local preachers and eight others as exhorters, a total of eighteen against eleven last year. This feature of Methodism—a lay ministry—has been found of prime value in the mission field, in testing and preparing men for the regular ministry of the Church, and one of the most encouraging features of the session was the fact that among these eighteen men are several who show evidence of fitness for the higher calling. A course of study was mapped out for each of the two classes in the lay ministry (Local Preachers and Exhorters) and an earnest effort is being made to develop intelligent and trained men for the work of the Church.

During the past year the Mission undertook the publication of a Church Newspaper, it being the first of its kind to appear in Korea. This paper was heartily endorsed and adopted by the annual meeting, and by episcopal appointment H. G. Appenzeller, one of the editors of the REPOSITORY, was made its editor. This pioneer of a valuable and influential periodical literature, which the demands of the Korean church will create for itself, is humble in appearance and as yet unambitious in subject matter. It consists of four pages of vernacular. It is a journalistic infant. It will grow. While speaking of literature, the bookstore at Chong-no should be mentioned. The book-shops constitute one of the most interesting features of the streets at the heart of the capital. They are the center of that literary Confucianism which is the energizing principal of the intellectual and religious life of Korea. In the very midst of these Korean bookstores the Mission opened a center for supplying Christian books and scientific literature, which has met with encouraging success.

The annual meeting, believing that the time is ripe for such a move, made arrangements for the organization of the young people of the various congregations into Epworth Leagues, thus introducing into Korea a phase of Church life which has become one of the marvels of modern times—the Young People's Movement. A Committee and a Field Secretary were appointed and applications sent to the League headquarters at Chicago for five charters. Such a thing as a young people's society is an innovation in Korea, but a movement of this kind is

large with possibilities of the grandest character. The object sought is to enlist the fire of youth and the enthusiasm of bright hopes and high ambitions for the redemption of Korea.

The reports of the institutions carried on by the Mission show that there has been no diminution of the efforts of the missionaries to minister to the intellectual and physical needs of Korea.

The educational work of the Mission includes Pai Chai College and the Ewa Haktang for girls, in Seoul, besides flourishing day schools both in Seoul and on the various appointments of the mission. These report a total enrolment of 450 children and young people, Pai Chai College leading with more than half of this number. In Pai Chai, besides a curriculum covering the essentials of a complete education, weekly lectures of a most valuable character are being delivered to the students by Dr. Jaisohn of the *Independent*. A debating society was organized which has proved very popular.

In the Ewa School for girls the study of Chinese characters has been replaced in the course at the request of the scholars. These schools, permeated with the spirit of Christ and conducted under a strict Christian regimen, have achieved a permanent place in the education of the youth of Korea.

The Mission conducts four hospitals, two in Seoul, one for men, and one for women, and one each in Wonsan and Pyangyang. Three of these hospitals report having unitedly ministered to the physical distress of 6,000 Koreans during the eight months under review.

Among the reports presented at the annual meeting none excelled in interest those of the ladies of The Woman's Foreign Missionary Society. Many an incident was related, the story of which is worthy of permanence. While inferior to their brothers in mental equipment, the women of the Korean church excel the stronger sex in simplicity of faith, in quickness of spiritual conception and in depth of religious experience and devotion.

After partaking of the Lord's Supper together, the annual session adjourned with the usual episcopal assignment of the missionaries to their various fields of labor. The Trilingual Press was assigned to Mr. Bunker as manager, the other appointments remaining unchanged.

Reformation, Revision, Regulation.—The collapse of the reform sentiment in the Korean Government is as complete as it is pathetic. Three years ago, at the time of the Tong-Hak uprising and the new Japanese invasion, we thought we had reached bottom. The war came. Korea was purged of the

baneful influence of China. At the point of the Japanese bayonet, reforms were introduced into the country. Their need was universally recognized. There was a grand rush into dignified retirement on the part of some of the statesmen who had not already gone to China. Others seemingly gave a hearty welcome to the reforms proposed by our progressive neighbor to the east. There was a stir and a bustle, a spring and a snap indicative of new life. Customs, venerable for age if for nothing else, laws vicious and oppressive, were broken up or repealed in a way that suggested zeal if not always wisdom; legislative bodies—new things under the Korean sun—were called into existence by royal edict; the Chinese calendar was thrown overboard; the distinction between patrician and plebeian abolished; the cruel laws which punished with death the whole family of a traitor or other high criminal were abrogated; slavery and oppressive marriage laws were done away and plans were proposed looking towards the systematization of the finances of the nation. The first cabinet was appointed by His Majesty in December, 1894, an out-and-out-reform cabinet apparently, tho with enough conservative sentiment to give it ballast. Further and even more radical changes were proposed. The surgeon did not shrink from using the knife. The wound must be probed and thoroughly cleansed. Her Majesty was relegated to private life—only to appear again on the scene, and her last appearance it proved to be. Korea under this vigorous treatment passed from an absolute or despotic to a constitutional or limited form of government. This work of tearing down and building up continued for some months with more or less success. The seat of power was looked upon as being at the foot of Namsan rather than at the base of Imperial Seal Mountain. This was the period of reformation.

An interregnum of four months followed the assassination of Her Majesty the Queen, which ended in the begira to the Russian Legation. The King was again to be the actual, as well as nominal, ruler of the country. The rush of the reform movement could not be stopped nor could it be deflected at once. But there was a lull, a pause; reaction soon set in. "Reforms" were spoken of at intervals and as for the "civilization" that came with such a sudden rush, it was a thing not to be mentioned. There was a decided movement, after a lapse of several months, towards the old and well-beaten paths, a backward tendency. But it was impossible to re-establish the old order of things absolutely.

We therefore come to the next period, the period of revision of the laws. Shortly after the return of His Majesty the King to his own palace in the western part of the city, an edict was

issued ordering the appointment of a "Commission on the Revision of Laws, Regulations and Rules of the Government Department." This was received with satisfaction by the friends of progress. Much was naturally expected from this royal commission. It contained the names of some well-known Korean statesmen, such as Kim Pyeng Si, the Prime Minister, who had the courage to present a memorial to his sovereign praying for the rectification of abuses in certain influential quarters; Pak Chung Yang, ex-Minister to the United States, and ex-Prime Minister as well, a man well known for his faithfulness in the various positions of responsibility he has held under the government; Yi Wan Yong, the young Foreign Minister, whose independence and patriotism have recently been put to the severest test in his bold and manly refusal to be a party to, or to affix his signature as Foreign Minister to, the agreement transferring (for all practical purposes) the army of Korea to the hands of foreign commissioned and non-commissioned officers. The presence of Advisers Brown, Greathouse, Jaisohn and Le Gendre gave additional weight and influence to the Commission.

On the 12th of April, the first meeting of the Commission was held and a full report of the proceedings appeared in the next issue of our morning contemporary. The second and third sessions were devoted to perfecting the organization of the Commission and the appointment of several important sub-committees. But before the fourth session was held, we read of certain "resignations," both of commissioners and of experts, having been tendered the King. While the resignations were pending there could of course be no sessions of the Commission. We have not heard of any sessions being held since the fourth, tho "resignations" keep going to the Throne. It looks at this writing, as tho the Commission would prove a failure.

Reforms abandoned, revision given up, regulation seems to be the only thing left, unless the last step in the descending scale be taken—relegation.

There is, however, some good "regulation" being done somewhere and by some one. We are not yet where we were in the spring of 1894, tho we hear it remarked that "things are worse now than before the war." Perhaps they are, but we do not think so. The repayment in twelve months of a million yen of the loan made by Japan and the pardonable boast of *The Independent* that the treasury vaults are not drained to the last copper, can only be construed to mean that a strict "regulation" is kept between the receipts and the expenditures of the national revenue.

We had occasion recently to ask a clerk in one of the de-

partments whether he would give up his position in the government in order to assume other duties. He replied that the matter had been mentioned to his immediate superior, but that there was one difficulty in the way: that while there were plenty of men ready to be appointed to the vacancy, such an "appointment," however, in these days did not necessarily carry with it the salary of the place. The story is not new nor without significance. The remark must be construed, on the fact well known here, that every office used to have more incumbents than were needed for the work, all, however, drawing salary; that when a man for one reason or another drops out now, his position is likely to "drop" also, until there are no more men left in the department than are needed to do the work well. This is an effectual way of "regulation" and has already inspired a most wholesome fear in not a few cases where the application has been made.

"Hope springs eternal in the human breast."

The friends of Korea try to be hopeful. They look ahead. But our desire to state the present condition fairly,—and we hope our attempt at this representation will not be construed into, or be called May "lamentations,"—necessitates us to take a less hopeful view than we wish we could. To use a well worn, tho popular phrase, "The situation in Korea" may be expressed by the three R's, reformation, revision, regulation—we forbear to add the fourth.

At Hymen's Altar.—On Friday May 21st, 1897, Dr. Edward Douglas Follwell, and Miss Mary W. Harris, both of the Methodist Episcopal Mission, were united in the bonds of holy matrimony. The chapel of Pai Chai College, in which the religious ceremony was held, was most tastefully decorated with cut and potted flowers. Mrs. H. B. Hulbert played the wedding march. At 10.15 a.m. the bridal party appeared in the chapel having just come from the British Legation where H. B. M's. Consul-General, J. N. Jordan, Esq., had performed the civil ceremony in accordance with the laws of England—Dr. Follwell being a British subject. The Misses Alice Appenzeller and Eloise Reid as brides-maids led the bridal procession. Bishop Joyce officiated and a large company of guests witnessed the ceremony. As the newly married couple passed from the chapel generous handfuls of rice testified to their popularity and the hearty goodwill of their friends. This marriage is an Anglo-American alliance, Dr. Follwell being the third English subject in Korea who has annexed the "fair" possessions of America. To the bride and groom THE REPOSITORY extends its congratula-

tions and heartiest good wishes. They left Seoul Friday afternoon for Chemulpo and will proceed thence to their home in Pyeng-yang.

Northern and Southern Korea.—A writer, whom we take to be the Rev. W. M. Baird, in *The Independent*, gives us some interesting "Notes on a Trip into Northern Korea." Mr. Baird lived in Fusan and Taiku and has traveled extensively in Southern Korea. The comparison, therefore, he makes between the people in the north and south is made with a good knowledge of the facts.

"The traveller is impressed in the North by the independent, manly spirit of many of the mountain people. A man seems to be more of a man in the North than in the South. In looking for the causes of this I find it in the marked absence of the so-called "gentleman" class. In the South the independent middle class is apt to be crushed out between the upper and the nether millstones, between the strutting, conceited "yangban" and the obsequious, cringing serf. The North is brighter with hope because of the predominance of an independent middle class, who have to work for their own living, and as a result have more muscle and more brains. Rice fields are much less common in the North, the place of rice being largely taken by corn, barley, beans, buckwheat, millet, and other cereals. A Southern Korean, who was in my company, said the North wasn't a fit place for human beings to live in, because the rice crop would be short. Possibly less rice and a more intelligent, active, energetic kind of human being is not an undesirable condition.

"Compared with the South, lumber is very abundant, the few parts of Korea can be said to be well wooded. Cornstalk fences, chicken coops, and houses with corn stalks for lathes, show how abundantly corn is raised. An amusing domestic scene—not familiar to Southern eyes—is to see pigs tied by a rope to a post in the kitchen or tethered out to grass."

Korean Sympathy for India.—*The Christian News* of this city in a recent issue told its readers of the terrible and wide-spread famine now raging in India. The Editor intimated his readiness to receive and promptly forward such contributions of money as might be sent to him. The good people living in the magistracy of Chang-ryang read the account, their hearts were touched and they determined to do something. They collected—just how we do not know—fifty-six dollars and eighty-

four cents in cash. Some of the women, not having ready cash with them, took the rings off their fingers, as no less than eight solid silver rings were among the contributions sent to Seoul. These rings were sold and netted twenty-seven dollars and fifty cents—making a total of over eighty-four dollars contributed by this congregation to the starving ones in India. About a month ago the Presbyterian churches of Seoul gave over sixty dollars to the same fund, of which over twenty-three dollars were collected by a new church organized entirely by Koreans. This is a fine record of sympathy and benevolence.

OFFICIAL GAZETTE.

(Compiled from the *Independent*).

April 24th. His Majesty replied to the memorial of Kim Wonnak and his fellow petitioners as follows: Your views are quite patriotic, but the Government has laws and ceremonies which do not require your suggestions, therefore you need not confuse Us any more by sending in memorials. You are hereby ordered to go away.

May 5th. Sixteen magistrates appointed to as many places. Thirteen magistrates at the same time "resigned."

May 8th. Eight magistrates appointed and six resigned. Seven men were appointed captains in the army; eighteen 1st lieutenants; fourteen 2nd lieutenants.

NOTES AND COMMENTS.

Korea seems to have her ups and downs—mostly t' e latter.

The funeral of Her Majesty is again postponed—indefinitely.

Dr. Underwood and family have returned from a month's rest in Japan.

Prince Wi-wha left Japan for the United States, to finish his education.

Dr. W. B. McGill, his wife and two children, made the overland trip from Wonsan to Seoul to attend the Annual Meeting.

The Japanese Consulate inside the Great South Gate is outwardly completed. It is an ornament to the heart of the city.

At the Annual Meeting of the Members of the Union Church held this month, the Rev. C. F. Reid, D.D., was elected pastor for the ensuing year.

May 21st placards were posted throughout Seoul giving vague warning of possible trouble. They seem to have been the work of mischievously inclined persons.

Rev. W. A. Noble and family have been in Seoul during May attending the Annual Meeting of the Methodist Mission. Mr. Noble accompanied Dr. Busted as far as Nagasaki.

The improvement of the roads of Seoul has borne fruit and small drays of foreign manufacture, drawn by oxen and driven by Koreans, may be seen any day entering the Great South Gate.

We acknowledge the receipt of a small pamphlet of 28 pages on "A Forward Mission Movement in North Korea" by the Rev. D. L. Gifford. We hope to refer to it in our next issue.

Korea is now in the midst of a building boom. At the seaports and in Seoul one is confronted by unfinished structures being pushed to completion and laborers and building material are at a premium.

Dr. J. B. Busted, for four years a member of the Methodist Episcopal Mission, was compelled to return to America temporarily with his family on account of a breakdown in health. They left Seoul May 7th and will connect with the *Coptic* at Nagasaki.

Bishop and Mrs. Joyce after a visit of three weeks in Korea left for Japan May 22nd. They sailed per steamer *Genkai* for Nagasaki, and after visiting the missionary field in Kiu-shin proceed to northern Japan where the Bishop will preside at the meeting of the Japan Annual Conference.

It looks as tho Seoul intends to keep the record for fast bicycle running. The Rev. W. D. Reynolds made the distance (including "sand" and "river") from the office of Messrs. E. Meyer & Co., Chemulpo, to the South Gate, Seoul, in 2 hours 56 minutes. We refer this record to the Pyeng-yang correspondent of *The Independent*.

Mrs. D. L. Gifford, a member of the Presbyterian Mission, left Seoul May 22nd for America, where she will join her husband. Mrs. Gifford came to Korea eight years ago and has had a most successful career as a missionary among the women of this land. A large number of Korean church members escorted her to the river.

Rev. Dr. C. F. Reid, Superintendent of the Mission of the Methodist Episcopal Church, South, baptized twenty-seven persons at Ko-yang on Sun-

day May 2nd. This is a good beginning for this Mission, which is hardly a year and a half old. The chapel was the gift of a Korean from Seoul, but the cost of repairs on it was met by the Koreans of the place. We congratulate.

A letter from the Rev. W. L. Swallen of the the 8th inst., dated Hamheung, reached our office on the 17th. The postal service evidently works well and is going out farther and farther into the remote parts of the country. Mr. Swallen expected to spend some time in the northern capital "living much like a Korean,"—"too busy now for anything but preaching the gospel."

THE REVIEW OF MISSIONS, a monthly Magazine "published by order of the Board of Missions, M. E. Church, South," in its issue for March, contains an article by the Rev. Dr. Reid on "A Notable Event in Korea," telling about the laying of the corner-stone of the Independence Arch last November. Our photogravure of His Majesty the King, is reproduced from our November number, but we have looked in vain for any recognition of the source. Surely we are entitled to the usual courtesy.

The Rev. Dr. John Henry Barrows before leaving Japan gave the following among other things to the press. "During a delightful visit which I had a few days ago with Rev. Zitzusen Ashitsu, one of the Buddhist delegates to the Parliament of Religions, that kindly and well instructed man informed me that on account of the friendly attitude of American Christianity at the Parliament toward the non-Christian delegates, Japanese Buddhists were learning to look upon Christianity with friendlier feelings."

"Mr. Gale's Korean-English Dictionary has been published. He brought it out in Japan. It contains 1096 pages, and its contents are spoken of in the highest terms. We hope that Mr. Gale will now give the world some studies not of Korean words, but of Korean manners and customs. He has a delightful pen, and evidently possesses keen powers of observation which he has used diligently."—*Japan Mail*, May 8th. We quite agree with this and hope our Arthur H. Smith will give us "Korean Characteristics."

It is pleasant to have one's labors recognized, and the appreciative words of our efforts, in the opening sentence of the Editor of the *North China Herald* of April 30th, in his ample review of our March issue, is gratefully acknowledged: "The excellent magazine with the above title, that is published monthly in Seoul, enables us from an arm-chair, in ordinarily peaceful Shanghai to learn, as if we saw it in a panorama rolling before us, all that is going on in the restless little kingdom which has been for centuries the battle-field of its stronger neighbors, China and Japan, and which is now beginning to feel the grip of the great Northern power."

The Seoul-Chemulpo railroad continues to move along quite satisfactorily to its promoters. Since the beginning of work on March 22nd (and not the 2nd of April as we inadvertently stated in our last issue) materials have continued to arrive: ten dozen wheelbarrows, ten miles of portable Decaville railroad with one hundred flat cars reached here lately. It is known also that a ship-load of lumber has been ordered from Oregon for trestles, &c. This load of lumber will amount to one million feet. Engineer Carley left